

# Religious Intelligence

"BEHOLD I BRING YOU GOOD TIDINGS OF GREAT JOY."

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## Missionary Intelligence.

*From the Missionary Herald.*

### CEYLON MISSION.

#### Boarding School for Girls.

This School is under the superintendence of Mrs. Spaulding. It contained in January last, *twenty six* girls. At the examination about that time, very satisfactory evidence was afforded of progress in the several branches of learning taught in the school.

#### The Free Schools.

The following table exhibits the number of native Free Schools, in connexion with the several stations, together with the number of scholars.

	No. of Schools	Boys.	Girls.	Whole No.
Tillipally,	27	1121	287	1408
Batticotta,	15	571	133	704
Oodoooville,	18	784	123	907
Panditeripo,	17	456	151	607
Manepy,	16	446	248	694
Total,	93	3378	942	4320

The actual expense of these schools, without making allowances for charges of remittance and the rate of exchange, considerably exceeds two thousand dollars.—The last public letter of the mission to the Corresponding Secretary, after stating the number of the schools and scholars, proceeds in a course of remarks which are worthy of particular attention.

Our success in bringing females under instruction, is a most pleasing and encouraging feature in the present state of our mission. It clearly evinces an important change in the views and feelings of a considerable part of the community around us, and is in a high degree preparatory to far greater and more important changes. In many of our parishes, there is an urgent demand for the establishment of schools for both sexes; but we are already alarmed at the extent to which we have proceeded. The expense of supporting a single school, as we have repeatedly stated, is small, small indeed, compared with the important results which may be confidently anticipated; but the aggregate amount is large, very large, compared with the annual amount of remittances from the Board. It is obvious that all our appropriations, for any specific object, must be made with due reference to other branches of our mission, and to their respective claims upon our funds.—The following important questions relating to the Free School system have already been proposed for discussion at our next business meeting, and we beg leave to submit them for the serious consideration of our friends in America.

1. Is it our duty, or is it safe, to comply with the applications made for additional schools, in

the hope that we shall in future receive more ample remittances than heretofore for this object?

2. Is it practicable and expedient, so far as funds are concerned, to continue the school system on its present extended plan?

3. If it be found expedient to contract this branch of our labors, where shall we begin, and how far shall we proceed?

These questions might, perhaps, be advantageously comprised in one, though they would assume somewhat less of a business form.

Having been instrumental, by the help of others, of extending a few rays of light to those who were in darkness must, we now say, even to those who are praying to be further enlightened,—thus far shall the means of instruction proceed and no farther?

#### State of the Church.

Within the last six months, fourteen have been admitted to the church, making the whole number of communicants at present, *one hundred and eight*. Several who have walked disorderly, are now under discipline.

On the 10th inst. we held a meeting at Manepy for the examination of candidates for admission to the church. Of twenty-six persons who had been previously selected as candidates, nineteen only were present. Of these seventeen, after passing a satisfactory examination, were accepted, and on the ensuing Sabbath were publicly propounded at our several stations, as candidates for admission to the church. Two were rejected, as not giving sufficient evidence of Christian experience, and of a determination to separate themselves from their heathen relatives, and walk as the gospel requires.

On the 24th inst. our quarterly meeting for communion was held at Panditeripo. On that occasion, *fourteen* of the candidates were, in the usual manner, publicly received as members of the church, and united with us for the first time in celebrating the love of the Lord Jesus. The congregation was unusually large, and all remained to witness the celebration of the ordinances.

A favorable impression was evidently made upon all present. Three of the candidates were prevented from making a public profession of their faith, by the violent opposition of their relatives and neighbors. The candidates here referred to, are members of some of the most respectable heathen families in the district. In no instance have we witnessed more systematic and determined hostility to the Christian cause. Many are now alarmed, who have hitherto regarded our proceedings with indifference, having no apprehensions that persons in the higher ranks of society would

ever disgrace themselves by becoming Christians. Further particulars relating to the candidates will be found in the journals of the stations with which they are connected.

These quarterly communion seasons, especially when considerable numbers are added to the church, have a pleasing effect upon the native members, and make a forcible impression upon the minds of the heathen, relative to the present progress and ultimate prevalence of Christianity among them.—*General Letter.*

#### *The Bombay Mission.*

Referring to the arrival of Messrs. Stone and Allen at Bombay, the Missionaries in Ceylon thus give expression to their feelings.

This intelligence was most cheering to our hearts. Our anxieties for the interests of the Bombay mission, and our deep felt sympathies in behalf of our solitary brethren there, had prepared us largely to participate with them in their joys in prospect of a fresh accession of strength, and also to unite with them in rendering thanksgiving to God on this occasion. We regard this reinforcement as a pleasing evidence, that the many trials and afflictions which have befallen the laborers in that important field, have not disheartened the friends of missions in America; and we pray that whenever they are tempted to despondency, they may call to remembrance the cheering exhortation and promise "Be not weary in well doing, for in *due season* ye shall reap, if ye *faint not*."

#### *General Remarks.*

We need travelling preachers to proclaim more extensively the glad tidings of salvation, but the plan of our mission has been rather to *cultivate a little ground well*, than to scatter our labor over a large surface of country; and then to extend instruction gradually, by means of native helpers, and occasionally by our own efforts to more or less distant places. Did not experience tend to confirm the opinion first formed, that a missionary, in a country like this, must, to do the greatest good, proceed as does a husbandman going into a forest,—select a spot for his residence, fell the trees, break up the ground, sow the seed,—water it; fence it around, and keep it clear from weeds, in order to ensure a harvest,—still, such is the system adopted, that the labors of our mission cannot with our present strength, be greatly extended.

Those who think there is "less of earth than heaven" in the allotment of a missionary among the heathen, may need to learn, that it is difficult for us to keep our own lamp alive in this valley of death; and that to have any hope of kindling a flame of piety here, we need their prayers for the *special influences of the Spirit*. "It is the Spirit that quickeneth." Happy is it when the missionary finds his own soul quickened, both as an earnest, and a means of the quickening of others. He may else find, that those scenes of idolatry and wretchedness, which at first deeply affected his heart, have by their familiarity, ceased to affect; and if still regarded even with unmingled disgust, are more the objects of hatred than of grief. It is easy ceasing to love those who are very unlovely, and not so easy to maintain so lively a sense of the constraining love of Christ, as to take the place of sympathies which have become blunted,

and compassion which the perverseness and ingratitude of its objects have almost turned into dislike. A missionary must, in most places, look to this; for he will find the need of a more abiding principle, than mere sympathy for distressed objects, whom his fancy may have clothed with as much amiableness as wretchedness; or than an undefined love for his heathen brethren, whom he may easily think more *unfortunate* than *guilty*.—The visions of ardent benevolence will give place to cold realities, and without the false excitements of worldly observation, or the real inspiration of Christian fellowship—removed from the warm bosom of the church to breathe a heathen atmosphere,—a missionary must watch and pray, and strive hard to bring fire directly from the altar, or he will become torpid and inactive, without a friend to rouse him, or desire to rouse himself.—He therefore needs the sympathies and fervent prayers of all who are anxious, that he "may not run in vain, neither labor in vain."—*Mr. Winslow's Correspondence.*

#### SYRIA.

EXTRACTS FROM THE JOURNAL OF MR. BIRD.

#### *Removal to Ehden.*

1827, July 31.—We have had at Beyroot so much of sickness, and especially of that distressing disease, the ophthalmia, during the summer season, that we have much desired a good place of residence a little more elevated, where we could pass a few of the hottest months in cooler air, but such a place has not heretofore presented itself. The young shekh has now offered me, with his father's consent, their house in Ehden, where we hope to spend the present summer. A situation in a family, especially one like that of shekh Latoof, offers more advantages than any mountain convent could do. Priests and monks are very generally too much attached to their office and their ceremonies to be cordial with persons like us, whose office militates rather strongly against theirs; and the common people, under the eye of such watchmen, are of course more shy than elsewhere. The name of the shekh has already appeared in the journals. He once exercised the power which his title denotes, sometimes alone, and sometimes in connexion with his cousin and brother-in-law, Peter. He has had the misfortune of late to fall under the displeasure of the reigning prince, who has given the entire property and office of Latoof to the other. Peter now reigns in triumph, and takes every opportunity to oppress his humble relative, and to avenge himself for all the wrongs which he pretends to have received, during a long family quarrel. Aware of the persecuting disposition both of shekh Peter and of the patriarch who resides near Ehden, we have, through the medium of the consul, obtained an order from the emeer Besheer to his son Ameen to the following purport:

"To our honored and well beloved son, the emeer Ameen, may God prolong his days. After assuring you of our longing after you, and our great desire to behold the light of your noble countenance in health, we inform you, with regard to the bearer of this letter, our English friend, signior Bird, that in consequence of sickness, he has it in contemplation to go with his family into the



district of the Gib'be, to enjoy a change of air.—What is required of you is, that you take a special oversight of him, and furnish him with recommendations from your excellency to the place in which he may choose to reside, ensuring to him from the people of the place, all honor, respect, reverence and attention, with every possible security and protection. It is possible that my friend, the above said, may wish to pass into some other part beside the Gib'be: if so, to whatever place he may select in all the district of Ge-bail, furnish him with the proper letters of recommendation and security as we have said above. As for the rest, your own good sense will suffice. Your father, BESHEER."

Having taken a large boat, we embarked about noon for Tripoli. In passing on board our chests were detained at the custom-house to be searched. I frankly confessed to the Turk, the head officer present, that we had in all, six or seven New Testaments in Arabic, and nothing else for which he need trouble himself to search. But as my family was generally composed of six or seven individuals, I demanded that number of the books of my religion for my own use. He said it would by no means do; that those books were forbidden by order from the Sultan, and the custom-house officers were commanded to search them out and take them wherever they might be found. After a considerable time spent in urging my claim to the books, all to no purpose, I at last offered to deliver up to him on my return, seven copies of the New Testament, on condition he would let me pass on without further detention. To this he agreed.

Aug. 3. Proceeded up the mountain to Ehden, and reached the place after having been about seven hours upon the road, including two hours of rest. Shekh Latoof and family gave us a cordial welcome, and he had prepared the best part of his house for our reception. The coolness of the air was sensibly refreshing, and the noise of the cold spring water, rustling down under our window, was as delightful as it was new to us: for at Beyroot, water has cost us nearly half as much as house rent. Ehden overlooks, from the north, a small fertile valley that contain several villages, and is embosomed by ranges of mountains on every side. Directly in front of Ehden, across the valley, is the last range of Lebanon, beyond which is Baalbec, and at the foot of which, on this side, is the frightful gulf where stands the celebrated convent of Cannobeen. On the left, at quite the northern extremity of the valley, invisible to us, stand the cedars, so much the resort of foreign travellers, and from under whose shade flow down the first waters of the Abu-ali; on the right are the interstices between the heights, where pass down the traveller and the waters of the valley, into the plain of Tripoli.

#### *Tumult at Ehden.*

Aug. 4. Heard of an ill natured remark of shekh Peter, on account of shekh Latoof's having received the English into his house. The remark was made to shekh Soliman Dawher, who replied that we had not come to Ehden but by special permission of the emeer Besheer. This shekh, and a friendly cousin of shekh Latoof, were the only persons of consideration who called to see us, and

the only strangers with whom I exchanged any words in conversation.

Having kept myself all day within doors, and the Sabbath approaching, in which I did not choose to be abroad, I proposed to shekh Naami to accompany me in a walk. He consented, and we passed on, in a by-way, up to the fountains of the village. They were five or six in number, a quarter of a mile or more distant, issuing like so many cold little rivers from the foot of the mountain, and soon after uniting their waters to set mills in motion, supply the wants of the village, and fertilize the gardens and fields below. We had just set our faces homeward, when we were met by a servant girl from the house, who said, that a concourse of people had assembled on our account, that they had compelled Francis, the servant boy, to leave, and she feared that if Naami returned to the house, they might assault him and do him mischief. We passed on a few steps farther, and were met by Joseph, the brother of Naami, who brought the horse with him, and advice from his father that he would ride to Besharry, whither we would send after him the letter of the emeer Besheer to his son, which it was now desirable he should present as soon as possible. He took the horse accordingly, and rode off; but afterwards turned and took a station not far from Ehden, where Joseph had agreed to meet him with the letters. Soon after, as J. and I were proceeding homeward, we were met by three stout young men of shekh Peter's party, walking with great rapidity, as if to overtake Naami. They passed on without giving us a look or a word. The people at the village we found assembled, some standing on their terraces, others in the streets. As we passed, they offered no abuse, but gazed upon us in serious silence. On taking my seat by the window within, I observed a priest approaching, and calling to shekh Latoof. I asked if it was me he wished to speak about; if so, I could assure him that I had come to Ehden with the express recommendation of the emeer Besheer. He replied that his business was with shekh Latoof, and then opened a paper he held in his hand and began to read it in the hearing of the multitude that were collected around him. It was an excommunication of the shekh and his family, on the ground that Naami had, with their consent, brought me to Ehden to work mischief. When he had finished, I begged leave to speak a few words, but the priest turned his back, and shekh Peter commanded the people to disperse. Shekh Latoof expressed great contempt for the excommunication, and said to me that he hoped the consul would insist on the patriarch's reading a blessing in the same public manner in which he had read the excommunication. We now sat down to prepare letters, I for the consul, and he for Naami. They were soon ready, and Joseph set off, under cover of the darkness, to convey them to the latter.

He had not been gone long before a female cry of distress was heard from an adjoining house. In a moment the servant girl came hurrying in to say, that they were beating one of the daughters of shekh Latoof, who, with the mother, had gone to the common oven, as usual, to bake their bread for the Sabbath. The cries continuing, shekh Latoof stepped down to inquire into the matter. He was followed by Mrs. Bird, who had under-

stood, what I, as yet, had not, from whom the cries proceeded. The other daughters, and even the aged grandmother were rushing out to rescue their friends, and prevailed to go, against all the efforts I could make to prevent them. Finding myself alone, I followed the example of the rest. The first object that struck my eyes was shekh Latoof, his face covered with blood, listening to the violent threats and commands of one of the servants of shekh Peter. I hurried on to see from whom the shrieks proceeded, and stepping upon an elevated platform, had a distinct view of the whole assemblage. Instead of a mob, all by the ears, the main body of those present, I observed to my surprise, were mere idle spectators. One man only with his turban knocked off, and weary with exertion, seemed to be active. He was attempting to disengage his heavy club from the grasp of two or three women, occasionally giving them a thrust, now with the hand, and now with the foot. This man first began the beating at the oven, and levelled the blow upon shekh Latoof, and was probably acting under the immediate instructions of shekh Peter, who was at that moment at his window calling out, "beat on, beat on." The women were those of shekh Latoof's family. The crowd, so far as I saw, refrained entirely from taking any part in the quarrel, with one exception. A son of this bully, at my right hand, gazing at the struggle, cast a stone at the women, and a man at my left, cast another at him. Having discovered sufficiently the character of the quarrel, I returned to see what had become of shekh Latoof, and if possible to take him away from danger. He had retired a little before the fury of his enemies. One of his daughters was holding him in her embrace, and begging him to retire. Our united entreaties prevailed, and he accompanied me into the house. It appeared that on his first arrival below, the man with the club met him with a blow that opened a deep gash in his forehead, and brought him to the ground. Other bruises of less importance were visible on his hands and face. He was still in a stupified state, and his senses disordered. As we were dressing his wounds, his mother-in-law, and wife and daughter came in, all more or less hurt; but the first in particular had her hand and wrist broken, and the second a severe bruise on the arm. All were in good spirits, however, and begged us not to be alarmed or grieved for what had happened: it was a matter of small consequence, nothing to what they had before experienced. The old lady, however, sat and held her broken wrist, and recollecting that she was once sole mistress of all the property now in possession of shekh Peter and his men, and that it had been taken from her without justice, she cried out in her anguish, "O son of Yemmeen; O son of Yemmeen; is it not enough that you should eat up my property, must you also beat my poor body at this rate!"

As Cannoben is some hours off, and some hours would probably be required to prepare the necessary papers, it seems most likely, that word was sent to the patriarch yesterday, the moment of our arrival, or possibly before. He seems to have prepared to day two or more papers in regard to the event, one an excommunication of shekh Latoof, which we heard, and another a proclamation to the towns of Zgarta, Ehden, Bsharry, and their

vicinity, which, together with the probable duplicates or triplicates and accompanying letters, could hardly have been made ready in so good season to-day without the above supposition. Before the excommunication of shekh L. was read, the people had been assembled at the church, and probably the proclamation read, of which mention has been made, and of which the following is a copy.

"Proclamation to all our children, the people of the villages of Ehden and Zgarta, and to all our children, the inhabitants of the district of Gibbet, Bsharry, clergy and laymen, rulers and subjects universally, to wit:—

"That we have knowledge of the infernal hardihood, to which the unhappy, wretched Latoof El Ashi and his sons have arrived, in having dared to associate themselves with that deceived man and deceiver of men, Bird, the Bible-man. They aid him in his object, and have brought him to Ehden against the severe prohibitions which we had before issued, threatening every one who opposed our orders with immediate excommunication. We, therefore, make known to all, that those sons of wickedness, Latoof El Ashi and his sons, together with all the rest of the family, both male and female, except domestics, have fallen under the heavier excommunication; and now we, by the word of the Lord, which is almighty, confirm upon them this excommunication. They are, therefore, accursed, cut off from all Christian communion: and let the curse envelope them as a robe, and spread through all their members like oil, and break them in pieces like a potter's vessel, and wither them like the fig tree cursed by the mouth of the Lord himself: and let the evil angel rule over them, to torment them day and night, asleep and awake, and in whatever circumstances they may be found. We permit no one to visit them, or employ them, or do them a favor, or give them a salutation, or converse with them in any form; but let them be avoided as a putrid member, and as hellish dragons. Beware, yea, beware of the wrath of God.

"And with regard to Bird and all his children, and all his family, we in like manner grant no permission to any one to receive them; but, on the contrary, we, by the word of the Lord, of almighty authority, require and command all in the firmest manner, that not one visit them, nor do them any sort of service, or furnish them any sort of assistance whatever, to protract their stay in these parts or any other. Let no one receive them into his house, or into any place whatever that belongs to him, but let all avoid them, in every way, in all things temporal as well as spiritual. And whoever, in his stubbornness, shall dare to act in opposition to this our order with regard to Bird, and his children, and his whole family, shall fall *ipso facto*, under the great excommunication, whose absolution is reserved to ourself alone, in the same manner as has happened to the miserable Latoof El Ashi and his sons;—from which may the Lord preserve you all, and the blessing be upon the obedient. The ignoble JOSEPH PETER,\*

"Patriarch of Antioch and all the East.  
Aug, 4, 1827."

\* The copy of this proclamation was furnished me by the bishop of Ehden, who, it is said, on hearing the paper read in the church, fainted, and lay for some hours sense-



From the Philadelphian.

### MISSION AT DWIGHT.

A letter just received from one of the faithful Missionaries of the American Board, at Dwight, in the Arkansas Territory, states that the interest hitherto felt, both by parents and children in education and general mental improvement, is increasing. The adult scholars begin to feel that the time is at hand, when they who have been enjoying the privileges of the schools, will exercise the greatest influence in the nation. The writer also bears testimony to their willingness, and in some instances, anxiety to hear the truths of the gospel. The subjoined extract, on this and some other topics, is a touching appeal to the powers that be, in this free and Christian land, and to all the friends of humanity, in behalf of the wanderers of the wilderness, who, (notwithstanding all appearances to the contrary) are embraced within the wide-spread arms of the promise, which secures to Christ "the heathen for his inheritance."

"There are a few instances of hopeful conversion, the subjects of which have not as yet been received into the church. Dr. Palmer of Union mission among the Osages, has during the past year been removed to a settlement in the upper part of this Nation, which is a very interesting field. He has large and attentive congregations, and many opportunities for private instruction.—He has also a school of 30 or 40 scholars. But, dear sir, in the midst of this happy state of things, and promising prospects, news has come to us that the Cherokee Chiefs, that visited Washington last winter, have exchanged their country here, for one further into the western wilderness. When the news first arrived it produced great confusion, and a very high excitement in the minds of the Cherokees, and it seemed to be the cry from one end of the nation to the other, that as soon as the delegation should arrive, they should, according to the law of the nation, be put to death. But as yet they have not been permitted to execute their threats, though some of them have been at home several weeks. We hope that no unhappy occurrences will grow out of it, but our hearts sicken within us, when we think how often these defenceless tribes are in a measure compelled to leave their fire-sides, their country, with the bones of their fathers, to seek an asylum for themselves and their families, their infant improvements, and every thing which renders life desirable, farther into the uncivilized forest of the west. When we think of the subject, we are almost ready to join with the Hon. J. C. C., then Secretary of War, to the Rev. Dr. W., then Corresponding Secretary to the A. B. C. F. M., *that the United States would not let them rest, till they had driven them into the Pacific Ocean.* We desire not to speak disrespectfully of our rulers, but it would seem that if any thing is done for the instruction and salvation of these wasting tribes, it must be done while they are on a march to a place (if any there be) beyond the reach of the intruding white men.

less. For weeks afterward he did not leave his house, so great was the shock he had received. He is by constitution a man of feeble health, but in point of knowledge, prudence, evangelical sentiment, and reputed piety, he is second to no prelate of his sect. "The same had not consented to the counsel and deed of them," being a relative of the persecuted family, and not having been at all consulted in this violent measure.

From the above you will see that if we would be farther useful to the Cherokees, we must leave this dear spot, and follow them to their new homes.—This will be attended with much expense and loss in many respects, though it will be encouraging to the friends of the cause that the United States have engaged to pay to the American Board all that has been expended for buildings and improvements here, other than that already paid by them, to enable the Board to establish the mission in the country now ceded to the Cherokees. And the United States have likewise engaged to pay to the Cherokees two thousand dollars a year for ten years, for the purpose of establishing schools among them. They have also the promise of one thousand dollars for the purpose of procuring a printing press. We feel not a little anxiety upon the subject of moving, lest the changing of circumstances, &c. should prove injurious to this people; but we desire to leave it all with Him, who loves souls better than we can, and who sees the end from the beginning. We desire to share in the prayers of all who have a heart to pray for the heathen, and those who are sent among them for their salvation."

### MISSION TO THE MARQUESAS.

Mr. William Crook, one of the twenty-nine missionaries composing the first expedition of the London Mission to the South Sea Islands, which sailed from London on the 13th of August, 1796, was landed at St. Christina, one of the Marquesas Islands, in the month of June, 1797. He was kindly treated by the chiefs, but remained there only a year. We are not aware that any further attempt was made to Christianize these Islands, till the year 1825, when three native teachers from the Society Islands, were accompanied thither by Mr. Crook (the venerable missionary above named) in the ship Lynx, Captain Sibrill. After a short residence, however, they all returned to the Society Islands.

The London Evangelical Magazine for August gives information that on the 23d of October last, another expedition sailed from the Society Islands for the Marquesas, consisting of four native teachers and their wives. Two of them were left at an island of the Leeward group, and the other two (Haamaino and Aru) at St. Christina. They were all received with kindness by the natives, and their prospects of usefulness were considered very encouraging. It is supposed that before this time, they have been joined by Mr. Simpson, who recently left England with a special destination to the Marquesas, and also by Mr. Pritchard from Tahiti, [Otaheite.]

The spirit manifested by at least one of the native teachers and his wife, in reference to this difficult undertaking, was truly interesting and delightful. We cannot better express it than in the language of Rev. William Henry, missionary at Eimeo, where they resided.

"The plan of renewing the mission having been stated to the church, the wife of one of the deacons, named Haamaino, who himself was unwell and could not attend the meeting, stood up and begged that her husband and herself might be permitted to go to the Marquesas, instead of Raiavai, (to which island they had been nominated to assist the teachers there, as they had a large

family, and on that account it was judged unsuitable for them to go to any new and barbarous place among a savage people,) as they wished (she added) to have to clear away the rubbish and break up fresh ground; observing further, that they did not wish to enter upon other people's labors; and that such were her husband's sentiments as well as her own; and that he and herself were perfectly of the same mind on the subject. The writer then took occasion to represent to her the unsuitableness of that place, as they had a large family, and because of the scarcity of food there, and the savageness of the people—they being cannibals; and as some of their children might be stolen and eaten, as had been the case, at times, with some of the children of the natives, &c.; but none of these things did she regard, as she knew them already, having been told them by one of the teachers from Huahine, who, on his return home from the Marquesas, had spent some time at Eimeo. As nothing could move her from her purpose, her wishes were acceded to; and it was agreed that she and her husband should constitute a part of the Mission to be sent, which gave her great pleasure. Haamaino, her husband, is a steady, zealous, and intelligent man. At the designation of himself and another native teacher, who was to accompany him, which was indeed a solemn and affecting occasion, he delivered an excellent and appropriate address, and took his leave of the church and congregation in a manner which had a very powerful effect, and caused many tears to be shed by the assembly."

[N. Y. Obs.]

#### CHEROKEES OF THE ARKANSAW.

##### *Biographical Notice of a Cherokee Woman.*

Perhaps nothing places more clearly before the minds of the public the character of missionary labors among the heathen, and the success which attends them, than biographical sketches of those who become hopefully pious, and exemplify their piety in their life, and at the hour of death. The change of feeling and conduct, in all the relations of life,—under sufferings and reproaches,—and the new hopes which spring up and sustain them in sickness and death, become manifest. The reader by knowing the moral character of unevangelized nations, may estimate, almost as by a measure, what Christianity is adapted to do, and does in many cases do for them. The subjoined account of Tahneh, who at her baptism was called Naomi, was drawn up by one of the missionaries at Dwight; some slight alterations only having been made in the arrangement, and shape of a few paragraphs.

"Tahneh was a full-blooded Cherokee, the daughter of a considerable chief and warrior of Wills-Valley in the old nation. She came to this country in the year 1818. At that time she was, as nearly as we could ascertain, 58 years old.—Previous to our acquaintance with her, we know very little of her history, or of any events concerning her. By her former neighbors, who are now in this country, she was reputed an honest, industrious, persevering and kind woman; generally respected and ever beloved. The marked defect in her character, however, was great irritability and peevishness. Much of this, doubtless, was attributable to ill health.

In the winter of 1822-3, she removed to the lower settlement on Point Remove, where she was placed under the sound of the Gospel, which, till that time, she had never heard. Her first attendance on public worship, was at the request of one of her near neighbors and early acquaintances. According to her desire, an abstract was given of the life, miracles, sufferings, and death of the Saviour. This was followed by a personal application to herself. With the whole she was deeply interested, and expressed a desire that the same gracious words might be spoken to her whenever opportunity offered. From that moment it was manifest that divine truth had reached her heart, and was exerting its influence there. She became deeply distressed, and as it appears from our journal of Nov. 1823, her mind was greatly perplexed with some of the doctrines of the Gospel. In vain did she try to reconcile the sinner's entire helplessness and dependence with his moral freedom and his duty to use the means of grace. Her heart was evidently hostile to these truths. When told that a condemned heathen would be punished with less severity in the world of retribution, than a rejecter of the Gospel, she very fervently expressed the wish that she had never heard it; as she was sure she should be among the condemned, and must suffer for having abused her privileges, and rejected the offered salvation.

She continued for several weeks after this very much distressed, and opposing her only deliverer, until she felt herself wholly lost, her strength entirely spent, and that she must have a Saviour, or perish. Then she turned to the Lord Jesus Christ, and found him a precious, a willing, a sufficient Saviour. We trust that, like Mary, she sat down at his feet and bathed them with tears of deep and real penitence; that she cast herself upon him as her only hope. In July 1824, while on a visit at Dwight, she expressed a desire to receive Christian baptism. We embraced an opportunity to converse with her respecting her knowledge and experience of the truths of religion, and found her deeply serious, and, we hope, truly humble. Her appearance and conversation exhibited good evidence of a renewal unto spiritual life, especially when we took into consideration the previous circumstances of her life. At a church meeting during the same month, she was examined relative to her fitness to be received as a candidate for baptism, and the privileges of the church. The examination was very particular, and every answer gave entire satisfaction to all the members of the church. The graces of meekness, penitence, and humble trust in God our Saviour, were prominently manifested, and gave us reason to hope that she would be enabled to exhibit the best of all proofs of a new heart,—a holy life.

In September following, Tahneh presented herself before the congregation, and solemnly entered into covenant with God and his people. At her baptism she was called Naomi. She afterwards presented for baptism an orphan boy, of whom she had the care.

Not long after this, some grievous charges were brought against Naomi by those who opposed Christians and Christianity; but so far as could be ascertained, they were utterly groundless; and it appeared that she had adorned her Christian profession, and borne the cruel persecutions with which she had been honored, with the gentleness



and patient forbearance of primitive Christianity. She was also, at that time visited with other severe affliction, in the sickness of her only son, whose disease, a pulmonary consumption, seemed rapidly drawing to a fatal termination. The young man was afterwards brought by her to the station, as he wished to spend the short remnant of his life with us, that he might receive Christian instruction and consolation while he lived, and Christian burial after his decease. In March 1825 he died, not without giving us ground to hope that he was enabled, though with a weak and trembling faith, to trust his soul in the hands of the Redeemer. We rejoiced greatly to see, at that time of sorrow, the triumph of Christian principle, and the consolations of Christian hope, in the case of Naomi. Had her son been taken from her two years before, she would have been inconsolable, and her heart and her tongue would have risen in rebellion against the appointments of heaven. "When," said she, "about nine months ago, I was permitted to embrace my only and long absent son, I thought I was a poor, feeble, helpless old woman, and that my Saviour had sent my son to be a stay and a comfort to me, as I walked down the decline of life to the grave. I certainly rejoiced, and I hope I was thankful. And now when I think how soon my son was laid aside by sickness, how he suffered and languished away, and now is gone, to come back to his mother no more, I sometimes feel my heart say, it is hard, it ought not to be so. But then I remember my sins, what I deserve, how many comforts are yet left to me, and that my Saviour has done this, my heart says it is well. We shall not long be parted. I feel I shall soon follow him, and that my Saviour will take me to himself for ever."

About the middle of the same month, Naomi became ill herself. Her disease appeared to be a violent inflammation of the liver, and soon became very alarming. She continued to decline, and on the 27th became deranged, and on the 31st breathed out her soul into the hands of her Saviour. She died in the Lord, and as we have every reason to believe, went to rest in the blessedness of heaven. During the whole of her sickness, until she lost her senses, she bore her pains, which were very severe, without a murmur, saying, "It is my Saviour's hand; I am resigned and happy." Even after her delirium commenced, many of her expressions indicated that her soul was stayed on God.

Her life on earth was a life of sorrow. Almost every dispensation of providence towards her since we have known her, has seemed to say, "This is not your rest." But we doubt not that she is now in a world where all tears are wiped from her eyes, and where she has found by experience that they who humble themselves shall be exalted. This was the first breach made in our little church.—We can add, that the memory of Naomi is affectionately cherished by all the mission family, and especially by the native brothers and sisters.—Even her enemies are now at peace with her, and often speak most respectfully of her, and of the evidence which she gave of true piety. One of her daughters is now a member of our church; and it is believed that the example and affectionate instructions, exhortations, and prayers of her mother, had an important influence in leading her to embrace the hope of the Gospel."

Such was the life, the character, and the death of this Christianized Cherokee. The change was wrought in her by hearing the truths of the Gospel. The case of this woman is not a solitary one. Many are now living, who show in their conduct the same power of conscience, the parental solicitude for their children, and the same kind social affection. Many have died with the same hope. At the death of the members of his church, the missionary can estimate the value of the work which he has been the happy instrument of doing. Instead of seeing those, whom he has labored to instruct in the way of salvation, dying in utter darkness and apathy as to the future, he is animated with the hope, that, in the instance before him, the end of his labors has been attended: one individual has begun a holy life, has gone through the dangerous temptations of this world, has continued steadfast to the end: and he now delivers over the soul which he has been watching for, into the hands of the Redeemer, saying to himself, as he thinks on the dying scene, there is one soul rescued from eternal death—one gone into joy unspeakable and full of glory—surely my labors have not been in vain in the Lord.

### Miscellaneous Intelligence.

*From the Western Recorder.*

#### DUTIES OF PRIVATE CHRISTIANS.

No. I.

MR. EDITOR,—Having seen in your paper, not long since, a series of numbers on the "Duties of Clergymen," it has occurred to me that another series, which should set forth the duties of private Christians, might be equally useful. Whatever is to be said as to the merits of the former series, it is evident that the duties of private Christians are in many respects inseparable from those of the clergy; and since the latter have been set forth at considerable length, and in a tone of unusual earnestness, it seems desirable that other duties in connection should receive a corresponding advantage. For certain it is, that if private Christians continue to neglect their duties, and refuse to become co-workers in the cause, the most faithful of ministers will be found to labor in vain, and spend their strength for nought.

If ministers are to remember that the present age is an age of special enterprise, the same thing must be remembered by private Christians. If the duties of the one are greatly augmented by the existing state of things, so are the duties of the other, and in the same proportion. If ministers are to labor faithfully, systematically, and with due reference to the peculiar circumstances of their people; then their people have some very special duties to perform, which are equally urgent and imperious. If ministers are to be wise to win souls to Christ; if they are to preach Christ and him crucified in a plain and pungent manner, publicly, and from house to house; if they are to preach, warn, exhort, rebuke, with all long-suffering and meekness; if they are to deliver the message of sorrow or joy, terror or consolation, directly to individuals or classes of individuals concerned, fearlessly, regardless of all consequences, but those of offending their divine Master; then, certainly, there must be duties of a corresponding nature, which are no less binding on their hearers—duties, the neglect of which must be highly criminal before God, ruinous to the inter-

ests of the church, and paralysing in their tendency to the best efforts of a faithful clergyman.

But, besides these duties, which are of a relative nature, there are others which are of a positive character, the neglect of which is ever attended with the most disastrous consequences. Need I name them? They are the duties of Christians, in relation to themselves, their children, their households and dependents; duties in relation to each other, to society at large, to sinners around them, to the heathen, elders, superiors and inferiors, among the brethren. These duties, it is true, are readily acknowledged, in words. But what a sad falling off there is, when we come to the active recognition of them in performance. Christians who are indoctrinated (and even here there is sometimes a lamentable deficiency,) are often guilty of sloth and procrastination. Though they know their Master's will, they are not always ready to do it. They have their thousands of excuses and pretexts for indolence. They are fearful—slow of heart to believe. Their hearts will faint, their hands hang down, through discouragement. They will stand back when they should go forward, and make a merit of their very cowardice, as if it had been that wisdom which dwells with prudence. All this, and much more, they will neglect to do, unless they are urged forward by the ever blessed Spirit, by whom they are cleansed and sanctified.

Nor is this all. When they awake to action, it is often with a sudden impulse, like that which arouses the untimely dreamer from a sound sleep. They then act vigorously, but without method and without concert. They rush forward, as if anxious, in a single hour, to atone for a whole year's delinquency. Their zeal is commendable as to quantity; but it is not according to knowledge. Of true zeal, indeed, there can never be too much. The great labor, in general, is to stir up Christians, and keep them active and awake. Still there are some, whose activity is out of place, whose energy is misdirected, whose zeal is unwittingly cast into the very balances of the adversary. Yet I would hope, that among active Christians, the number of these is comparatively small. The great mass, when left to themselves, are continually sinking into supineness. The adversary, taking advantage of their natural propensities, contrives to keep them at ease in Zion. They settle down in some strange way, as if held in stupidity by the secret purpose of God; and their very sloth and cowardice, their back-slidings of soul, are thus transmuted, by the tempter's touch, into the unreal forms of humility and submission.

"Elihu and his associates" had a great deal to say of the mismanagement of ministers in preaching. But it is equally necessary that their listeners should take heed how they hear. If the one fail as to plainness and pungency, the other fail in personal application and reflection. If one party ought to be much in prayer, so should the other. A Christian congregation, who are greatly deficient in this duty, cannot expect that the minister's messages will be greatly blessed to them, however faithfully they may be presented. If the minister also ought to come forward with boldness and intrepidity, his hearers are bound to possess the same traits of character. Both parties have substantially the same heavenly precepts for a guide; and to their own Master they must stand or fall.

There is not a single fault in the whole business of preaching, or in pastoral visitation, that has not its exact counterpart among the hearers.

If there is any one fault among Christians more visible than another, at the present time, it is—among those who are measurably engaged in the Master's service—the want of "servent charity" towards each other. There is not enough of meekness, and love, and forbearance. There is not enough of frank ingenuousness, or of mutual confidence. Or where these failings are less conspicuous, then there is seen a deficiency as to zeal and holy perseverance. All these things are not only serious evils in themselves, but they are obstacles to ministerial enterprise and success—obstacles which nothing but the all-powerful hand of God can remove.

Nor are ministers by any means the only men who make mistakes relative to the subject of revivals. Private Christians, though the friends of revivals, are found to hinder their progress in ten thousand ways; and this, perhaps, while at the same time they are complaining of the mismanagement and unfaithfulness of their minister.

But I will not further anticipate the topics which lie before me. In selecting them, I shall have chief reference to men of the present age and the present day. Elihu and his associates have dealt with great plainness. I and my associates intend to be equally plain. They have pitied ministers, and have not pretended to clear them entirely from blame. We, too, would in some respects commiserate the condition, and perhaps blame the management of ministers. Yet, while we do this, we shall endeavor to stay up their hands, lest the uncircumcised of the present generation should gain the advantage, and prevail against them in battle.

Nevertheless, the chief business before us is to stir up the pure mind of our Christian brethren, by way of remembrance; to call upon them in earnest, and in the name of our Master, to awake out of sleep; to plead with them, to beseech them to arise and shake themselves from the dust of the world, while yet a little space remains for them to work the works of righteousness. O, the responsibility that attaches to professing Christians! If Capernaum of old was exalted to heaven in point of privileges, what must be the exaltation of Christians in this respect, at the present day? No language can paint it. It is more than the imagination of man can conceive.

Your's &c.

AARON.

*From the Pastor's Journal.*

*Serious Impressions on the Minds of Sinners vary according to the Variation of the Prayers of Saints.*

Soon after I was constituted the pastor of one of the Congregational churches in Connecticut, it was ascertained that some fifteen or twenty females of this church were unusually solicitous for the salvation of sinners. They conversed much respecting the long continued and distressing declension, which had obtained among them, and their Christian friends with whom they were associated. Their tears and prayers were mingled together before God, and they silently, yet critically, watched the signs of the times. It was not long before, at a lecture in a part of the parish



remote from the centre, there were found three persons evidently under the special operations of the Holy Spirit. One of this number, to the great joy of these sisters in Christ, soon gave evidence of a change of heart. A second lecture, without much delay, was preached in the same neighborhood; at which meeting eleven persons were found who were deeply affected in view of their spiritual state. At the close of the service an opportunity was improved for personal conversation with each of them, and not many days were suffered to pass before they were seen and conversed with a second time. A part of them were now supposed to be under pungent convictions of sin. Their pastor was then necessarily absent from town a few days. On his return, his first business was to visit these anxious sinners; but, alas! he found them not in a state of anxiety like that in which he left them. All, without exception, were far less solicitous respecting the salvation of their souls; and the serious impressions of no small proportion of them were erased, and they were unwilling to make religion a subject of conversation. It was so ordered, that on the same day in which this mournful fact was ascertained, the little band of pious females, of whom mention has been made, were assembled together. Their minister, without communicating to them a knowledge of this fact, asked them individually what had been their religious feelings and conduct for a few days previous. There was, substantially, but one answer given to the interrogation. Each person was constrained to confess, that she had not, during that period, had so lively an interest at the throne of grace; she had been involved more deeply in the cares of the world, and had thought less of the condition of impenitent sinners. It was then stated to them, that the persons, who were a short time before viewed as being convicted of sin, were now in an unpromising state, having lost, in a great degree, their serious impressions. This statement called forth, as we trust, tears of repentance. A resolution was unanimously adopted, to devote a certain portion of time to special fasting and prayer. The convictions of the eleven persons, to whom allusion has been made, were renewed; their hopeful conversions succeeded, one after another; and all of them, together with *fifty-six* other persons, were in a few months added to the church.

### EVIL THOUGHTS.

You say that you are troubled with blasphemous thoughts: so then, though they are blasphemous, yet they are your trouble; and thoughts they are too, and that neither sent for, nor welcome, and so are not assented to in your mind. What then shall we think of them? If there were of your own production, your heart would be delighted in its own issue; but you do nothing else. Surely then, they are the injections of that wicked one, who is the accuser of the brethren and the disturber of the peace of the people of God. But does satan use to employ those weapons only against those that he is in some fear of losing? He is not wont to assault and fight against his surest friends in this manner. Those that he has fast in his own possession he leads on as softly and quietly as he can; fearing lest such disturbance should make them look about them, and so they

should awake, and see their danger: but as for those that have in some measure escaped his snares, he follows them hard, with all the discouragements he can. Surely these things can be no other than a bitter relish of those things, which you know to be bitter after that you have tasted the honey and the honeycomb; after you have seen how good the Lord is. What then shall I call these motions of your mind? They are the soul's loathing the morsel which satan would have to swallow down; yea, they are the soul's striving against satan.—And let the enemy of all goodness know, that he shall, ere long, pay dearly for such attempts.—But you will say, if these horrible thoughts be not your sin, yet they are your trouble and misery, you desire to be free from them, and had rather be delivered from these assaults. But you will ask, how shall I get free from them? First, see that you possess your soul in patience, and know this, that God over-rules all this; and wait upon him, for he can and will bring forth good out of all this seeming evil. At present you are in the dark, and see no light; yet trust in the Lord, and stay yourself upon your God.—Can Christ forget the purchase of his own blood, the price of his soul, those whom he hath so intimately endeared to himself? Can a mother forget her sucking child? Yet, God cannot forget his. God hath loving and gracious intents in all this, and his bowels yearn toward his. Yea, our Saviour suffers with us through his ardent love by sympathy, as well as because he hath suffered for us. But for your being freed from these thoughts, you know who hath all power in his hand, who doth employ this power in a way of love toward his. This power is made yours through the prayer of faith.

JANEWAY.

From the New-York Observer.

*Messrs. Editors*—I was highly delighted in perusing the two Letters on the private and public character of Rev. Robert Hall, of Bristol England, which have lately appeared in the Observer. The extraordinary talents and undoubted piety of this individual have contributed to render him pre-eminently conspicuous among the luminaries of the church, and beloved and admired by all who have known him, either as a Christian, a preacher, or a writer. There can be no doubt but that his powers of mind are of the very first class. As a scholar and divine, none in England are said to surpass him. His highly elegant and classical style is universally known in the literary world, and we cannot but regret that he has not written more exclusively.

The independent turn of mind which he possesses, may be seen from the following anecdote, related to the writer by an individual who was on terms of intimacy with Mr. Hall, and could vouch for its veracity.

He was once preaching in London to a very large audience of the most distinguished characters, and among them was the Lord Mayor of that city. At the close of the sermon, his Lordship took him by his hand at the foot of the pulpit stairs, and said, "Mr. Hall, why will you not come to London? If you will consent to leave Leicester, (a place where he was then settled and receiving perhaps \$700.) and settle in London, I will insure you two thousand pounds per year.

Mr. Hall looked at this distinguished personage with a stern countenance, and said, "*I choose to act my own pleasure, my Lord.*"

Mr. Hall is distinguished for having most ably advocated the doctrine of *open communion*. I could wish that his able work on that subject was in the hands of every Baptist in the world. If we belong to the same family, let us sit at the same table. Although we may not see alike as to the mode of baptism, and other points that are acknowledged to be not essential to salvation, let not a wall of strength be erected on this ground to separate the dear children of God!

For what purpose shall it be erected? To divide their energies—their strength—their efforts;—to disorganize, and thus materially to weaken their force against the common enemy? "Union is strength," is the trite and true proverb; and so long as the church of God shall remain divided, so long shall we do comparatively *little* for the overthrow of Satan's kingdom. Let the church be united, it is the doctrine of Paul in his Epistles,) and her moral power will be mighty. It was the dying prayer of the Saviour that his followers should be "*one*." Let us not stand out in opposition to this spirit.

I am glad to see that these liberal principles do prevail in some measure in this country, and in this city. A church has been organized in Provost-street, on the principles of Robert Hall, and is now under the charge of Rev. Isaac Chase.—God speed them. For *one* I cannot but view it as an omen of good, that a church of this character should exist among us; and that its influence will impart extensive benefit, I think cannot be doubted. It is hoped Mr. Chase and his adherents may be encouraged by liberal minded Christians of all denominations. He has been laboring, I am informed, for about *three* years, almost entirely on his own resources.

May this infant church arise,—may it be supported, and placed on a permanent and respectable footing.

From the American Pastor's Journal.

#### THE IMPORTANCE OF ATTENDING TO CHILDREN.

[Furnished by a Clergyman.]

I have often wondered that ministers are not more vigilant and unceasing in their attentions to children and young people. The word of God, the dictates of nature, and all experience conspire to show the importance of these attentions. I could detail facts in reference to this matter, which, if they were properly weighed, would make a deep impression on the minds of some who have been hitherto negligent. Allow me to give a specimen or two of those to which I refer.

I once knew a minister, who, in the course of his pastoral visitation, went into the house of a parishoner of respectable character, who, with his wife, and several amiable and promising children, were all destitute of religion. They were gay and thoughtless, and from the result of preceding efforts, he had little hope of making much impression on their minds. Yet as he passed along, he could not rest satisfied without dropping in, and making another attempt to reach their hearts.—He sat for a short time, conversing with the parents alone; but without being able to mark the

smallest appearance of any favorable impression. At the end of this time, two of their children, about eight and ten years of age, of remarkably lovely countenances and manners, entering the room and politely accosted the minister. He addressed them respectfully and with marked affection; laid his hands on their heads, and (among other things) said, in his most parental and happy manner, "God bless you, my dear children!—O that he may be the guide and protector of your youth, and make you happy here and hereafter!—O how much these dear children need the prayers as well as the instruction of their parents!" He added little more; but all that he said was in the same strain of deep, tender, paternal interest.

The pastor perceived, at the time, that what he said made a favorable impression on the minds of the children. He saw, too, the big tear standing in the eyes of the parents, and an exhibition of feeling which he had never before witnessed in them; and soon withdrew. Many days had not passed before he learned that these parents were deeply serious, and would be glad to see him. You may well suppose he was not long in calling. He learned from their own lips that it was the short and tender address to their *children* which had been made the means of reaching their hearts. They informed him that when he uttered the words, "How much do these dear children need the prayers as well as the instruction of their parents!" the reflection came upon each of them, nearly simultaneously, like an armed man, "Pray for your children! why, we have never prayed for ourselves!" The issue was that their exercises became more deep and distinct, until they were both enabled to cherish a comfortable hope; and they have, for a number of years past, adorned a profession of religion. Both the children referred to, also, in process of time, became hopefully pious, and are now members of the church.

#### A WARNING TO WICKED PARENTS.

[From the Report of a Missionary in Ohio.]

A few days since, in one of my pastoral visits, I called on a family, the female head of which, was the daughter of a Baptist minister, and had once been a member of a Methodist church.—But she had grievously fallen away from her profession. She was now living without a Bible in her house, and had not attended public worship for more than two years. She had an interesting little daughter, an only child, about seven years old. I urged her to send this child to the Sabbath School. But having often said before that she would *rather see her child dead*, than at the Sunday School, she still refused to send her. I urged upon her conscience the sinfulness of her conduct, and left her in tears. After I was gone, the little girl, who had heard our conversation, began to tease her mother to let her go to the Sunday School, and asked her, among other things, why she did not learn her to pray, and teach her about God, and how to be good, as some of the neighbors did their children. The whole scene and remarks from myself and the child overcame the stubbornness of the mother, and she promised the little girl that she should go, as she had requested, on the next Sabbath, and made the necessary preparation for sending her.—This took place on Wednesday;—on Friday, the child



was taken violently sick, and on the Sabbath she died.—Thus this wretched mother had her choice, and saw her daughter dead, instead of being at the Sabbath School, on the very day she had intended to send her. She sent for me, and related all the circumstances, with such anguish as cannot be described.—*ib.*

### RELIGIOUS INTELLIGENCER.

NEW-HAVEN, OCTOBER 11, 1828.

#### NEW-HAVEN AUXILIARY F. M. S.

The Annual meeting of the New-Haven Auxiliary was held on Monday evening, in the centre church. The meeting was opened with prayer by the President—the Rev. Mr. Merwin. Reports were made by the Secretary and Treasurer, and addresses by Mr. Mitchell, Rev. Mr. Yale, a delegate from the American Board, and the Rev. Mr. Bacon. It is peculiarly gratifying to notice the growing interest which is manifested in the advancement of the Redeemer's kingdom. The contributions in this city, which amounted to between 900 and 1000 dollars, exceeds those of former years; and what is still more encouraging, we have seldom if ever seen so many flock to the Monthly Concert of prayer to implore a blessing on their labors and their charities.

#### AMERICAN BOARD OF FOREIGN MISSIONS.

The Annual Meeting of the American Board was held in Philadelphia, on Wednesday, October 1st.—Twenty-three members of the Board were present, besides a number of Honorary Members. From the Treasurer's Report it appears, that the receipts during the past year, for general purposes, amount to \$102,000. The expenditures for the same period \$108,700. At evening the annual Sermon was preached from 2 Cor. x. 4, by the Rev. Dr. Rice, of Virginia, which we understand is to be published in the next No. of the National Preacher.

#### SUNDAY SCHOOLS.

The Western Sunday School Union in the State of New York, have resolved to furnish all the destitute children within the bounds of their own Union with a copy of the New Testament. A stock divided into shares of \$3 each, has been created, sufficient when the shares are taken up, to raise a fund of \$7500, of which \$2000 is to be appropriated to the American Sunday School Union. About \$500 were subscribed at the first meeting in Utica.

*The wilderness shall bud and blossom.*—The village of Rochester, which sixteen years ago was a wilderness, now "contains 13 regularly organized religious Societies, 11 of which are provided with commodious churches."

#### PALESTINE MISSION.

We are happy to learn that our missionaries have escaped from the perils with which they were encompassed, and are landed safe at Malta. Mr. Goodell

in a letter to the editor of the Worcester Yeoman, dated Malta, July 24th, says:

"We left Beyroot about the first of May, fleeing from the plague, which was then raging there, and from war which then threatened, and of which we had continual alarms. We exceedingly regret that it was necessary for us to leave Syria; but our friends will probably be happy to hear that we are now in a place of safety, in no danger from a Turkish scimitar or a Turkish prison. What will be the result of the present political disturbances in this quarter, it is impossible to foresee. At any rate, Greece is free; but what will become of Turkey if she continue obstinate, seems to be more problematical."

In the same letter, Mr. Goodell says:

"The brig Herald, from New-York, touched here on the 16th inst., and sailed under convoy, on the 19th. It was an unexpected pleasure to meet again with our worthy countryman, the companion in our former labors, the Rev. Jonas King, who, while thousands enquire after her temporal welfare, goes to Greece to ascertain her moral state; and by establishing schools, and distributing Bibles and Tracts, to raise her from her present moral degradation, and free her from her present moral servitude."

#### REFORMATION IN IRELAND.

A perusal of the facts below which were detailed in "a letter, from a respectable parish minister in Ireland, to a distinguished English prelate," will exhibit in some measure the extent to which the Reformation in Ireland has taken hold; as well as the violent and high handed persecutions which await the conformists, and operate to repress a more open and extended manifestation of the thoughts of the people. The Romish Clergy have become aware of the tottering condition of their Church, and that the eyes of the people are becoming open to its deformities; but like all efforts to prop up a rotten fabrick, or shut the eyes of the waking, their exertions are indirectly helping to pull it down, and open their eyes the wider. There is no longer any help for them, in spite of all their artifice, cruelty and coercion, whenever the leaven of information and conviction has got into the lump. No matter how long it has been dormant—under how great a weight of centuries and oppression it has been bound in leaden lethargy, it must rise.

In the diocese of Kilmore, an account of which is contained in this letter, the recantations of Popery have amounted to more than *eight hundred*, exclusive of children, from October 1826 to October 1827.

"It has been loudly asserted, and the clamor and constancy of reiteration have induced many persons to believe, that vast numbers of the conformists have relapsed into Popery; and that therefore the work already done, is quite evanescent. But nothing can be more fallacious. A few have gone back; but giving the Roman Catholic priests full credit for every avowed backslider they claim, the amount does not exceed forty-five." As far as could be ascertained from published accounts the number of actual public recantations exceeded 2040—"not including their young families nor silent conformists."

I have no hesitation in attributing the great majority of relapsed cases to persecution on the one hand,

and a cold reception on the other; whether the apathy arise from want of will, or want of means.

A few instances, out of many which are now lying before me, will convince your Lordship of the truth of my statement, and show at once the difficulties which prevent a more extensive conformity, and the afflictions which they suffer who have already joined our communion.

These cases, taken from the lips of the sufferers themselves, who are ready to verify them on oath, if necessary, are reported by the inspectors of only two of the Farnham districts.

1. John C——, of G——,\* after his conforming, was turned out of doors by his father and brothers into a friendless world with only a few halfpence in his pocket. He continues a steadfast Protestant.

2. John D——, of T——, was persecuted in sundry ways, called "perjured rascal, turn-coat heretic"—was assailed by these terms as he went to evening prayers. He was shunned by all. He had a chest in the care of one S——, of M——; but when it was known he had conformed, the owner of the house would not give room to the heretic furniture. It was therefore removed for safety to a public house; but when the landlord heard of it, he had the obnoxious chest cast into the public road. D—— was at last obliged to lodge it in the common pound, and pay the pound-keeper to take custody of it. He continues steady.

3. M—— D——, wife of the foregoing, was told by John R——, of T——, that he was commissioned by the parish priest, to offer her five pounds if she would return to Mass. The offer was refused, and the priest was so indignant that he called John D—— from the altar on the following Sunday, and said he was possessed by the Devil, &c.

Your Lordship may not be aware of the terrors of this call from the altar. In Ireland it is equivalent, or nearly so, to an excommunication; and if immediate submission do not mitigate the sentence, has the full effect.

4. John M'N——, of K——, flax-hackler, was so cruelly persecuted by mobs hallooing and shouting "Turn-coat," &c. after him, wherever he went; and his own and the lives of his children so frequently endangered by the pelting of stones, that he was obliged to leave his residence, and is now a wanderer. He continues steady.

5. Christopher B——, of F——, was much persecuted. His brother refused to give him his clothes; and warned him from coming to his house for them, otherwise to fetch his coffin with him.

6. Jane E——, of G——, was turned out of doors by her sister. Her whole family deserted her.

7. James T——, of K——, was deserted by his wife on his conformity. She carried away his six children and a considerable part of his property. What is remarkable in this case is, that his Parish Priest came and offered to send back his wife, if he would return to Mass.

8. Anne K——, of C——, lived with her sister on good terms, until she conformed; was then literally kicked out of the house by her brother-in-law.

9. Bridget M——, of K——. "It is almost impossible," says my informant, "to describe in sufficiently strong terms, the persecution this woman has endured. Being on a visit with her sister at B——, as soon as it was discovered she was there, the house was filled and surrounded with people upbraiding her in the bitterest terms with her apostacy. They after-

wards began to devise what death she ought to die. After a little, the mob became so furious, that had not a party of police providentially come to her relief, she thinks they would have torn her in pieces. They retired upon Sergeant Pike's remonstrance—but afterwards returned. She was at length obliged, from the terrifying aspect they assumed, to run to the police for protection, who safely conveyed her home."

10. Michael F——, of Lisoneymore. About a week after his recantation, whilst he was in bed, two men rapped him up, to show them the way across the bog. With some reluctance he consented; but on opening the door, they seized him by the throat, pulling him on his knees, and one of them taking out a pistol declared he would blow his brains out unless he took an oath never to go to church again. He resisted for some time, but seeing them determined, he yielded to their desires and went to Mass the next Sunday.

11. James R——, of C——. Shortly after conforming, he was at Ballyjamesduff transacting business. On his return home he was attacked by four men, and beaten very severely. His assailants told him he might expect the same treatment every day they could catch him, while he continued going to church. Three written papers were left at his door, warning him, if he did not return to Mass, his house should be burned over his head. One evening, fishing on a lake contiguous to his house, he was attacked by a large party, he thinks 100, with stones, and narrowly escaped with his life.

Besides the foregoing cases, my Lord, there are numerous others of a more violent complexion, which, having attracted the cognizance of the laws, have become matters of such public notoriety, that I shall not trouble your Lordship with a detail. Thus, for instance, a party of conformists returning from church, were way-laid in the open day at the chapel gate of Ballyhaise, and barbarously beaten. The perpetrators of this outrage were convicted at the Quarter Sessions of Cavan, and sentenced to three months' imprisonment. But the persecution detailed in the foregoing cases is perhaps, not so acute as those endured by a very numerous class of farm-servants, poor mechanics, and school-masters, who have been quite thrown out of employment by the Roman Catholics, and left almost to starve.

#### ANDOVER THEOLOGICAL SEMINARY.

The annual Examination at Andover, was held Sept.

24. The Exercises were as follows.

Translation of Ps. viii, with an enquiry whether this Psalm refers to the Messiah: H. Allen, Industry, Me.—The meaning of the word Gehenna, as used by the writers of the New Testament: C. N. Ransom, Marietta, Ohio.—Do the Sacred Writers employ figurative language to describe the things of the invisible world? and how can it be distinguished? A. J. Leavenworth, Waterbury, Ct.—Interpretation of 2 Cor. v. 21: A. Kingsbury, Coventry, Ct.—The historical parts of the Old Testament considered as affording a knowledge of the human character: C. E. Stowe, Natick.—The Bible a friend to human happiness: S. Williams, Boston.—The Christian Sabbath: L. Luce, Rochester.—Mystery no objection to the Christian Religion: B. Kent, Dorset, Vt.—The doctrines of Grace promotive of Humanity: A. Blanchard, Montpelier, Vt.—The cause of Missions the cause of the Christian Church: E. G. Babcock, Milton.—The resurrection of Lazarus a proof of Christianity: S. H. Fletcher, Putney, Vt.—Knowledge of human character, its importance to the Christian Preacher: J. Anderson, Hartford, Ct.—Ulric Zuingli: S. H. Stearns, Bedford.—Instruction an essential characteristic in sermons: D. Shepley, Norridge-wood, Me.—Influence of the Reformation on the cause of learning and religion: A. Stuart, Pittsford, Vt.—The influence of the Preacher's work upon his own intellectual and moral character: J. L. Kimball, Lyndon, Vt.—The English Pulpit in the 17th century: L. Matthews, Corn-

\*We are in possession of the names both of the persons and places referred to in the following cases, and are assured that the statements are unquestionably correct. We think it better, however, not to insert the names at length.—Ed.



wall, Vt.—Appropriate Preaching: C. Fisk, Wrentham. The Pulpit in the 4th century: J. Spaulding, Thirley.—Causes that affect the character at the American Pulpit: H. G. O. Dwight, New-York.

On the day previous, an oration was delivered before the Rhetorical Society, by Mr. Lyman Matthews; a poem by Mr. Amos Blanchard, both members of the Senior Class; and an address by the Rev. L. Withington, of Newbury. The subject of the oration was "The Responsibilities of the Descendants of the Puritans;"—of the poem, "The Captive African Chief:"—of the address, Originality and Eloquence. In the evening, an oration was delivered before the Society of Inquiry respecting Missions, by Mr. Calvin E. Stowe, "On the Advance which is to be expected in Religious Knowledge."—*Boston Recorder*.

#### SEMINARY AT PRINCETON.

The semi-annual examination commenced on the afternoon of Thursday, Sept. 18, and continued till Monday, the 21st. On Monday afternoon the Rev. Dr. Green delivered an impressive farewell discourse to the pupils; and in behalf of the Directors conferred Diplomas on the following fifteen persons, who have gone through the whole course of study prescribed for their three years continuance in the Seminary, viz: William P. Alrich, Isaac N. Candee, John F. Cowan, William Cox, John K. Cunningham, Chauncey E. Goodrich, James Hawthorn, John D. Hughes, William B. M'Ilvaine, James D. Pickands, David R. Preston, George Printz, David R. Riddle, Moses Williamson, and (a man of color) Theodore S. Right.

Three other pupils, viz. Aaron W. Long, John Montgomery, and Samuel B. Smith, of the same class, were examined, and have made the requisite attainments for graduation; but having been absent from the Seminary from ill health or other causes a portion of the three years, could not receive the diplomatic honors of the Institution.

On Friday evening, Sept. 19, an address was delivered before the Society of Inquiry respecting Missions, by Mr. William Hervey, on *The Spirit of Missions*. A dissertation was also read, by Mr. C. E. Goodrich, on *The motives which should influence the ministers of Christ in the selection of the particular places of their labors*.

Every student who has now left the Seminary is already engaged for some particular place and service. Messrs. Hervey and Goodrich are to enter into the employment of missionaries, under the direction of the Commissioners for Foreign Missions; Mr. Riddle is expected to become pastor of a church in Winchester, Va. Mr. Pickands is to supply at Woodbury and Blackwood Town, N. J. Mr. William Cox is to be sent by the American Home Missionary Society to Tallahassee, in Florida; and most of the other graduates are under the direction of the Assembly's Board of Missions.—*Philadelphia*.

Deacon Eleazer Spofford, late of Bradford, Mass. deceased, gave by his last will, to the N. H. Bible Society, \$50; N. H. Missionary Society, \$250; and to the American Board of Commissioners for Foreign Missions, \$200;—in all \$500.—*N. H. Obs.*

#### MIDDLESEX MISSIONARY ASSOCIATION.

On Tuesday, the 16th ult. the Middlesex Missionary Association held their Annual Meeting at Haddam. An unusually numerous attendance was given both of Clergy and Laity within the bounds of the Association. Five hundred and sixty dollars, a larger sum than was ever before given, was reported by the Treasurer as the collection of the Male and Female Associations, which embrace but half of the county. The assembly was addressed in a very interesting and impressive manner by Presidents Day, and Humphrey, a delegation from the American Board, and by Mr. Clark an agent of the Board. An interest was excited in the Missionary cause before unfelt, and which, it is hoped, will result in still greater contributions in future years.

After the Missionary business was completed, the several gentlemen convened from the contigu-

ous towns, proceeded to form an Association, to be called, The Middlesex Association for the Promotion of Temperance. Several interesting statements were made on the subject by men, who had for some time past given their attention to it, and the audience were addressed here also with much feeling and argument by Presidents Day and Humphrey. A Constitution was then formed and adopted by eight clergymen, three merchants, one lawyer, three physicians, three mechanics, and twelve farmers. Its fundamental principle is entire abstinence from distilled spirits, as a drink by all members. It provides that all members of the Association living within the bounds of any Ecclesiastical Society, shall form a minor Association, which shall send one or more delegates to a monthly meeting of the larger until all the auxiliaries shall have been visited. The public services of the monthly meeting are to be a sermon or address, and addresses or statements respecting the progress of Temperance by the Delegates. Each minor Association is also to make continual effort to gain new members and to report their names to the Secretary at the monthly meeting. It is thought that thus by having the monthly meeting pass once at least through the various towns in the county, and by such a public discussion, much light will be let in upon the minds of the community; and that by gaining a subscription to the Association of all the friends of entire abstinence, the names and numbers will be known, and a band will be formed, which ere long embracing the piety, good sense and patriotism of the community, will banish the destroying monster Intemperance.

The following gentlemen were chosen Officers.

Charles Griswold, Esq. of Lyme, President.

Johnathan Huntington Esq. of Haddam, Clark Nott, Esq. of Saybrook, Doct. Richard Warner, of East-Haddam, Wedworth Wadsworth, Esq. of Durham, Vice Presidents.

Rev. John Marsh, of Haddam, Secretary.

The next meeting of the Association, will be at Hadlyme, the 3d Tuesday of October.—*Conn. Obs.*

#### WESTERN DISTRICT OF NEW-YORK.

"The appendix to the second annual report of the American Home Missionary Society, contains an extract from the report of the Western Agency of that Society for the state of New-York, portions of which we select for our paper."

The settlement of the region assigned to this Board, embracing that part of the state of New-York which lies west of the counties of Cortland and Onondaga, and extending over seventeen counties, was commenced a little more than thirty years since. The population now is not far from 500,000. Twenty years since, but one Presbytery existed on this field: Now, there are eight Presbyteries and one Consociation, in the denominations associated in the labors and ministrations of the A. H. M. Society, having 134 ministers, as pastors or stated preachers of the gospel, and 202 organized churches and congregations.

Of these ministers fifty-nine are this year missionaries of the A. H. M. Society, who labor steadily in word and doctrine, in 71 of these congregations, supplying forty of them the whole, and the remainder statedly, one half, or a less portion of the time.

The aggregate expense of these missionaries to our funds, for the year, including the compensation of the Agent together with the incidental expenses of the agency, is \$5000. Our receipts for the same period, have been \$5670 27; leaving a balance in favor of the general treasury of \$670 27. Thirty-five auxiliary associations have been formed the past year, making in all, sixty-nine. Associations are now formed in most of the principal congregations within the limits of the agency, and are a prompt and effectual source of income.

In respect to the success which God has given us in the descent of the Spirit upon the field immediately under our eye, the past year, we feel bound to speak with confidence and gratitude. It has been with us, in many respects a year of the right hand of the Lord. Twenty-five new stations have been occupied, where congregations are now gathered, and are steadily supplied with the ministry of the word through the instrumentality of the society. Fourteen houses of worship have been erected, or are in progress, to be completed the ensuing season; and the gracious visits of the Most High in the out-pourings of his Spirit, have been granted to about *one-eighth part* of all the stations under the care of this Board. The congregations of *Sodus* and *Marion*, in Wayne county, of *Lakeville*, (first church in Geneseo,) Livingston county, of *East Genoa*, in Cayuga county, and of *Parma* and *Greece*, in Monroe county, have shared the most largely in the effusions of the Holy Spirit. About *fifty* in each of these congregations, have, in the judgment of your missionaries, passed from death unto life; and the most of them, by the last reports, had connected themselves by the public profession of piety, with the people of God.

More than fifty organized churches and congregations are still destitute of the preached gospel; and there is also a considerable amount of territory which lies, spiritually, a waste and desolate heritage. Like the mountains of Gilboa, there is on it "neither dew nor rain, nor fields of offerings." It is "like the heath in the desert that seeth not when good cometh." The county of Cataraugus enjoys the labor of but one Presbyterian minister, (so far as is known to this Board,) and he is a missionary. In Niagara county we have but two missionaries, while the exigencies of the feeble churches in that region imperiously demand more.

#### A PROP OF IMPENITENCE REMOVED.

[Furnished by a Pastor.]

I was nearly a stranger in the town of N.—Having appointed to pass the interval of service at the house of Mr. S. near by the church, his daughter remained a moment at the door to conduct me. "And why," I said to her, as we passed along, "should not you also share in this revival, which has commenced among the youth? You do not question either the reality or the value of religion?" "Not at all," she observed.—"I have always been taught and believed that I must experience the new birth. And I have often wished that I *might* experience it. My hope is that the time will yet come for me to be a partaker of this blessing." "But are you quite satisfied with letting the matter rest here? Were you to

die in the mean time, or were the favored time not to arrive, upon your waiting for it, would you not be irretrievably lost?" "It is true, indeed, but what can I do? My salvation must be the work of God. I do not suppose that I shall, of myself do any thing towards effecting it." "Still you do not feel satisfied with your present condition and prospects?" "I do not, but I don't understand how I can do any thing to improve them." "It seems to me, Miss S. that you are, to say the least, *practically* wrong on this important subject. You cannot, I admit, make atonement for your sins, nor have you need to do it.—'There is forgiveness with God, that he may be feared.' You must also experience the convicting and sanctifying influences of the Holy Spirit; but can you expect pardon or a divine influence to save you, except you ask for them? Has God himself any where undertaken to repent for sinners, or to believe for them?" "He has not to be sure."—Then is there not something for you to do if you would be saved, notwithstanding the sovereign grace and power of God in the matter?" "I suppose there may be." This was the point to which I had wished to direct her thoughts, and which I perceived, was beginning to be felt as practically important. In conclusion, she promised, with the help of God, to give the subject an immediate consideration, while I secretly prayed that her resolution might not be in vain. A few days after this interview, I was told that Miss S. was the most anxious among those who inquired after salvation. It proved a true account, and soon after, she was hopefully numbered with the penitent.

This scrap of private history, over which there is reason to believe angels rejoiced, has been of considerable service to me in my subsequent endeavors to be useful. It disclosed in a striking manner one resting place of impenitent sinners, who have been educated in the doctrines of grace. I am led to believe, scarcely any mistake is more common or more fatal, than that which converts the agency, the purposes or the grace of God, into an occasion of doing nothing for our salvation. Nor is there any prop of slothful impenitence, more necessary to be stricken away. Orthodoxy abused to such indifference, will prove as destructive to the soul as the rankest infidelity.—[*Pastor's Journal*.]

#### DEISM AND UNIVERSALISM THE OCCASION OF SUICIDE.

Furnished by a Clergyman in New-York.

I was recently requested to visit a young man, with whom I had been previously unacquainted. I found him sitting up, but apparently much debilitated by disease. In answer to my inquiries, he gave me the following brief account of himself. He said that he had entertained many doubts with regard to some of the doctrines of Christianity, and that in the course of his reading and investigation, his mind had become strongly biased in favor of the plan of Universal Salvation. More recently, however, he had read some Deistical writings, and had frequently attended the meetings of Deists, which are held somewhere in this city, and had finally adopted their sentiments.

In the mean time, it had pleased the Lord to visit him with affliction. He had been bereaved



by death, of his wife and child; and had, for some time past been laboring under bodily disease, which, although it did not threaten speedy dissolution, was very distressing, and not likely to be soon if ever removed. His mind revolted at the prospects before him, of protracted suffering.—He became intolerably restless and dissatisfied with his lot. His earthly comforts had been removed, and his future prospects of happiness, in this world, for ever blasted.

In this state of mental, as well as bodily distress, he resorted to the principles he had imbibed, with regard to religion, to ascertain what comfort might be derived thence in his present affliction. He reasoned thus—"If (as the Deists, with whom I have associated, maintain) there is no future state, but death ends our being, then it is better for me not to live, than to linger out an existence here, of hopeless misery.—Death—annihilation is preferable to this state of suffering. Or if the doctrine of the Universalists is true, that our only punishment is in this life, and after death all will be happy; then I have, in this case also, the means of present relief, and I had better apply them. I can cut short this period of my sufferings. I have no tie that binds me to this world; my existence has become a burden. It is better to die, that I may be happy; or at least end my misery."

The result of this reasoning was, that he came to the deliberate conclusion, in the full exercise of his understanding, to commit suicide; and for a season only meditated the time and the means of effecting his purpose.

But God mercifully arrested him. The inquiry arose in his mind, whether those doctrines could be true, which furnished no better consolation in affliction; and which could only lead to such a result? He now became shocked at the dreadful gulf which was opened before him. He was convinced of the utter falsehood of those delusive speculations, by which he had been deceived. He felt that he had an immortal soul; that he was a guilty lost sinner; and that it would be just in God, to make him eternally miserable. His anxious inquiry now was, what he must do to be saved?

I endeavored to direct him to Jesus Christ, and the merits of his blood, as the only foundation of the sinner's faith and hope; and through whom alone, life and immortality have been brought to light. He listened with attention and emotion. On this foundation he now professes to rest his humble confidence. What the result will be, eternity will disclose. I cannot but hope he is a *brand plucked out of the burning*.

The inquiry has been by this incident, forcibly suggested to my mind, what proportion of those who commit the awful crime of self-murder, in the exercise of their reason, are influenced by the views which Universalists and Deists give of a future state? This act may possibly be committed, in a state of mental derangement, where these views have not been embraced. But it may well be doubted, whether any person ever did deliberately take his own life, who had not persuaded himself, that either there is no future state; or that notwithstanding the declarations of the Bible to the contrary, *the murderer shall inherit the kingdom of heaven.*—*Home Miss.*

*Important Fact.*—In the Bible Class in Auburn,

ten were reported as hopeful subjects of grace in 1826; sixteen in 1827; and there are ten this year, making the number of thirty-six, being more than half of the average number of students on the class.

In the State Prison School, there are twenty convicts who give evidence of a change of heart.

### SUPPORT OF THE GOSPEL.

At a recent meeting of delegates from the Presbytery of Portage, Ohio, the following resolutions, as we learn from the Western Intelligencer, were passed with entire unanimity:

1. *Resolved*, That as the gospel ministry is a divine institution, all such conduct as tends to overthrow or depreciate it, is an offence which ought to be met by the decided disapprobation of every follower of Christ.

2. That as the laborer is worthy of his hire, it is the duty of all, as the Lord hath prospered them, to contribute their aid in support of those who preach the gospel.

3. That in the opinion of this Convention, all those who refuse or neglect to bear a proportionate share, according to their ability, with their brethren, in support of a preached gospel, in the place where they enjoy its privileges, are guilty of violating a covenant obligation and an ordinance of Jesus Christ.

4. That we view with deep regret the conduct of many of our brethren, in violating this covenant obligation, this plain command of God.

5. That we recommend it to the churches, as an imperious duty, seriously to examine the subject, and if example and persuasion cannot avail to bring their brethren to a sense of duty, that they pursue the same steps with them for this as for any other offence.

The resolutions are accompanied with a spirited address, setting forth the duty in question, with motives to obedience.

### Obituary.

DIED.—In this city, Chester, son of the late Mr. Uri Tuttle, deceased, aged 3 years.

At Hotchkiss town, on the 4th inst. Frederick Edward, son of Elisha Kneel, aged 3 weeks.

At Orange, on the 6th inst. Henry Smith, aged 13, son of Deac. Aeneas Smith.

At Hartford, Elizabeth Sumner, aged 2 years, daughter of the Rt. Rev. Bishop Brownell.—Sarah J. Cochran, aged 16, of New-Boston, N. H. on the 23d ult.—and Seth C. Washburn, aged 17, of Randolph, Vt. on the 26th ult.—pupils in the Deaf and Dumb Asylum.

At New-London, John G. C. Brainerd, Esq. aged 32, formerly Editor of the Connecticut Mirror, at Hartford.

At Middletown, Mr. Elijah Tryon Plumb, aged 42;

Mr. William Andrus, aged 17, formerly of Saybrook.

At Wethersfield, Rocky-Hill, Mr. Dan Frisbie, 68.

In Caughnawaga, N. Y. Gen. Henry Fonda, 62.

At Groton, Miss Sarah Barnes, aged 17.

At Litchfield, Mr. Caleb Moore, aged 19.

At Bridgeport, Capt. Daniel Booth, aged 60.

In Cambridge, Mass. Rev. John Mellen, aged 76.

At Edinburgh, Scotland, in July last, Doct. Andrew Duncan, Professor of the Theory and Practice of Medicine, in the Edinburgh University, aged 83.

At Mount Holly, N. J. on the 9th ult. Mr. M'Cor-mick.

## Poetry.

## THE VICTIM.

"HAND me the bowl, ye jovial band,"  
He said—" 'Twill rouse my mirth:"  
But conscience seized his trembling hand,  
And dash'd the cup to earth.

He look'd around, he blush'd, he laugh'd,  
He sipp'd the sparkling wave;  
In it he read—" Who drinks this draught,  
Shall dig a murderer's grave!"

He started up, like one who slept,  
And trembled for his life;  
He gaz'd around; his children wept;  
He saw his weeping wife.

In his deep dream he had not felt  
Their agonies and fears;  
But now he saw them as they knelt,  
To plead with prayers and tears.

But the foul fiend her hateful spell  
Threw o'er his wilder'd mind,  
He saw in every hope a hell;  
He was to reason blind.

He grasp'd the bowl to seek relief,  
No more his conscience said:  
His bosom friend was sunk in grief,  
His children begg'd for bread.

His peace, his fortune, and his fame,  
From him were doom'd to part;  
His orphans were the heirs of shame,  
His wife a broken heart.

Through haunts of horror and of strife,  
He pass'd down life's dark tide;  
He curs'd his beggar'd babes and wife;  
He curs'd his God—and died!

## MIDDLE LIFE.

*Middle life!* ah, how soon will its fleeting years, its Sabbaths, its privileges and mercies, be past, even if God should not weaken your strength in the way, and cut you off in the midst of your days. And then old age, with its frosted locks, and palsied limbs, and wavering purposes—and may I not add, its *unchanging moral character*—will come upon you; a season that God never gave man to live in, but to die in. May the strength of your days be so spent, that if that period should, with respect to you, ever arrive, it may not come unwelcomely! What thine hand now findeth to do for God, for thine own soul, and for the best good of thy fellow men, that do with thy might,—remembering that there is neither work, nor device, nor knowledge, nor wisdom, in the grave whither thou goest.—*Linsley's Lectures.*

## LONG SERMONS.

The late Dr. Nesbit, president of the college at Carlisle, Penn. had been in the habit of preaching

sermons of the oldest fashioned length, in Scotland, which bordered upon two hours. This was a great annoyance to the good people of Carlisle. Accordingly, a deputation of elders was commissioned to wait upon the Doctor, and procure, if possible, a relief from the grievance of which they complained. The Doctor listened with perfect composure to their remonstrance, and when it was concluded, he answered in his Scotch accent, that he well knew that a long sermon was a great bore to an ungodly folk, and begged the deputation to fix upon the time with which they would be satisfied. An hour was at length agreed upon; and ever after, whatever might be the subject, and indeed in the very midst of a paragraph, the Doctor would abruptly break off by saying: "Brethren *your hour is out.*"

## THE TRACT DISTRIBUTOR.

The permanency, and much of the success of this school, must be attributed, under the divine blessing, to the devoted zeal of a poor man named Joseph Proud, who teaches a little school during the week, and is a very ingenious and useful character. Although the greatest cripple, perhaps, ever seen, and unable to walk at all, he is one of the most regular and laborious tract distributors, riding a distance of two miles, on an ass, to lend tracts every week. He likewise issues all the books in the school and in the library, and attends as superintendent, nearly every Lord's day. He has gained the affections of the children by his kindness and spiritual instructions.—*From Ebchester (Eng.) Sunday School.*

## A WARNING.

A few days ago a minister of the Gospel was conversing with one of the prisoners at Wethersfield. In the course of the conversation, the prisoner remarked substantially, that some years ago he procured a Bible, and read it frequently. He thought it was above all other books. One day a man came in to see him. The Bible was before him. The man asked him if he had ever read Tom Paine's writings; and at the same time said to him, "Tom Paine's writings are superior to that book." He replied he had not. He asked him if he had seen Voltaire's works, remarking that Voltaire was a greater writer than St. Paul. He told him no. The man then proposed to send him these writings for him to read. He consented. He read them, and after that sent away his Bible, and has not seen that since. "This," said the prisoner, "is the cause of my being here."

The Annual Meeting of the Female Auxiliary Bible Society of New-Haven, will be held at the house of Judge Daggett, on Wednesday, October 15th, at 3 o'clock, P. M.

Letters received at the Office of the Religious Intelligencer during the week ending Oct. 8th, 1828.

Goodwin & Co.; Matthew Harrison; D. S. Dickinson; L. H. Smith; Peter Gaylord; J. A. Crane; Eliza Brewster; J. Guiteau; J. C. Morse; Matths. Day; S. Bartlett; J. Seymour.

TERMS.—\$2, in advance; \$2 50, if not paid in three months.—Agents who are accountable for six or more copies, will be allowed one copy gratis, or a commission of ten per cent.

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